

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

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## TRANSLATION OF A BENGALÉE SERMON.

From the London Baptist Magazine.

*Delivered in the year 1816, to a Congregation of Hindoo Christians, at the Mission House, Serampore.*

ACTS, XXvi. 17, 18.

"Delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

It is a pleasing situation to the servants of Christ in this country, my brethren, that they are placed in circumstances similar to those of the Apostle Paul, when the Saviour thus addressed him. We have the same gracious master—the same work—the same promises and supports—and the same rewards in prospect. He was wonderfully successful, and we shall not want a moiety of his success, if we have but a moiety of his zeal and faithfulness.

At the time this commission was given, the state of the Gentiles bore a very striking resemblance to that of the present race of Hindoos. They were ignorant of the true God, and worshipped numberless abominable and profitless idols; they were unacquainted with the way of access to God, and with his true worship, and practised rites the most absurd and detestable; they knew nothing of the commands of God, "enlightening the eyes," nor of the fear of the Lord, "which maketh wise the simple;" and, therefore, besides all the sins of nominal Christians, they practised unheard of crimes. Yea, their very superstition not only seared the conscience, and prepared them to commit every iniquity, but it hurried them into crimes which they would never have committed had not the passions by obscene rites, been inflamed to a degree of madness.

The mission of the apostle Paul to those nations, was a strong proof of the divine compassion; none can doubt but such crimes would have justified God in denying to them the gospel; none can doubt whether such a state of spiritual malady did not call for this divine remedy. This remedy was applied, and thousands and myriads felt its efficacious power. "Their eyes were opened; they were turned from darkness to light, and from the power of Satan unto God; they received remission of sins, and inheritance among the sanctified."

But I would wish at this time to remind you my brethren, of the infinite benefits which you have obtained from this gospel; at least such of you as have felt its power.

Look back to the period when you had no sight; when the eyes of your understanding were darkened, so that you had no idea whatever what kind of creatures you were, nor why you were created, nor what it became you to

practise, or to seek; nor what awaited you in the world to come. You had the form of man, but your powers were brutalized by gross ignorance, and your organs and faculties had no other use than to supply food for the sensual passions. You never looked upward to inquire, Where, or who, is God my maker? for your moral vision was completely extinguished. Your mind was confined in a cell which admitted no light but that, glimmering and uncertain, which the torch of superstition supplied. Rather you walked in darkness, not knowing whither you went; or, to borrow the still stronger language of "the Light of the World," "You sat in the region, and under the very shadow of death." Such was your state, till the Redeemer said, "Let there be light."

"He opened your eyes" then, so far as you could see clearly: how new and wonderful did things around you, or, to speak less figuratively, did every new truth appear! What a Being was God! What a monster was man! What a Saviour was Christ! How contemptible the gods! What an overwhelming idea was that, which brought you to look to an existence, never ending in its nature, but of which you had never before dreamed! Did not your feelings resemble his who had been born blind, and on whose sight creation, in all its glories, burst at once, at the command of the Saviour?

He brought you out of the region, and from under the shadow of death, and placed you in a world on which the Sun of Righteousness shone with beams that at once filled and healed the sight. How grateful those first rays which led you to a pardoning God, to a denying Saviour, to a quickening and comforting spirit! How stupid did the life of an idolator then appear? What folly it then seemed to bathe in a river to wash away sin; to carry food to him who was called the Lord of the world; to repeat his names as the certain means of removing sin, while his commands were trampled upon; to make, to worship, and then to drown a god; to offer food and libations to the dead; to fall prostrate before the image of a monkey; to worship a man more wicked than the worshipper! How horrible did the infamous swinging-post, the spitted tongue, the perforated sides, and the funeral pile, then appear! Was not this a "marvellous" light, that brought all these objects before you in their hideous shapes?

But when, by this light, you saw the glory of God shining in the face of Jesus Christ; when you saw Calvary, and the sinner losing the burden of all his sins at the foot of the cross; when you saw how certainly and completely sin could be pardoned without human merit, or, bodily austerities, while God remained just; when you saw how men the most depraved could be made holy and prepared for heaven; when heaven was opened to your view, not as the reward of austerities practised for thousands of years, but as the grief of God, through

the redemption that there is in Christ Jesus; I say, when all these wonders were brought before you, did you not, first looking back on that region of death you had left, and then looking forward to the regions of eternal day, did you not say with David, "Bless the Lord. O my soul, and all that is within me bless his holy name; for he hath brought me up out of a horrible pit, and out of the miry clay, and hath set my feet upon a rock, and put a new song into my mouth, and established my goings before him."

Paul was commissioned also to "turn the Gentiles from the power of Satan unto God." There is, no doubt, a qualified sense, my brethren, in which God has permitted this world, for a time, to fall into the hands of Satan, who is therefore called "the prince of this world;" "the god of this world," "the prince of the power of the air," and who is also said to "rule in the hearts of the children of disobedience." It would lead to a discussion too wide for our present purpose, to enter into an inquiry into the nature and extent of this diabolical empire. Let us confine our attention to the subject of idolatry, and to you, my brethren, once the superstitious slaves of this demon.

The legitimate object of the government of all earthly monarchs is, to cherish and improve mankind; but Satan reigns only to destroy; and hence his kingdom displays nothing but the weapons and means of destruction; and, associating with himself sin and death, he has accomplished the conquest and ruin of the world. Yet the greatest engine of destruction he ever invented is idolatry; this is the infernal machine that destroys, without the victims being aware of its nature.

Having taken away all knowledge of the true God, he gives to men gods suited to their own depravity; and, by a magic wholly his own, makes them the objects of enthusiastic hope, and appalling fear: hence, to meet their ambition, their love of the world, and their impure appetites, he has given them a god of war, a god of riches, a god of love,\* and other gods without number; that every depraved passion may have a guardian deity. And in this work of delusion so successful has he been, and such the complete supremacy which he has obtained over men that we see them, at the mere nod of the tyrant, plunge into the gulf below. He only speaks the word, and the victims come forth in crowds, dressed in garlands for the hecatomb; they perish in rivers, under cars, on pilgrimages, by voluntary suicide before the idols, and on the funeral piles; they offer their wealth, their bodies, their limbs, their blood, their souls, their children, their mothers, amidst infernal shouts of triumph, to gratify the malice and revenge of the great destroyer.

\* The worship of the *lingu* is, perhaps, the greatest triumph over rational creatures that ever Satan can boast.



And you, my brethren and sisters, some of you have the indelible marks of this tyranny on your bodies; the mark of the beast on your foreheads: the degrading marks of your former slavery, when you inflicted the most cruel severities on your bodies, at the command of the god of all the gods. Oh! how can you sufficiently admire that grace, and love that gospel, that turned you from the fearful power of Satan unto God.

But have you been really turned from Satan to God; and have you been brought to know God through the redeemer; and do you now, with as much earnestness as you once devoted body and soul to the idol, consecrate body and soul to him? Remember, this is life eternal, to know him the only true God, and Jesus Christ whom he has sent. The service of the true God is a reasonable service: it comports with the soundest dictates of reason, and it is demanded by every motive honourable for man to feel, and God to inspire.

It is not a vain service, like that of the idols: "The Saviour is the rewarder of those who diligently seek him;" his service disposes to every other duty, prepares for every event, and assimilates the soul to the Great Object of worship.

It is a delightful service: you always returned from the idol cold as the stone you had worshipped, and barren as the mummery you had repeated; but they that seek God renew their strength, they mount up with wings as eagles, they run and are not weary, they walk and are not faint; the ways of God, and the services of the christian sanctuary, as the wells of eternal salvation, refresh and invigorate the soul.

But the work Paul had to do, was also connected with the pardon of sin. The wretched idolator has no expectation of the remission of sins; he hopes to expiate them only by sufferings through thousands of transmigrations: yet the God to whom you have been turned, says, "Believe in the Lord Jesus Christ, and ye shall receive remission of sins, and inheritance among them that are sanctified."

But the blessings of Paul's ministry were connected with an eternal inheritance. Idolatry does not even promise everlasting life; the worshipper of the Gods has only the miserable hope that at death he may transmigrate into the body of a dog, rather than sink into some hell; he has performed no splendid works of merit, to raise him to the transitory joys in the heavens of the gods, and his mind has been too much immersed among the mutations of matter, to afford the least hope that he shall be remitted to the soul of the world. But you know, my dear brethren, him who had said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish."

Never forget, however, that your future "inheritance is the inheritance of those who are sanctified." Seek for those influences which are to purify your heart, and by a life of self denial, crucifixion to the world, and devotedness to God, show to your heathen neighbours, that he who hath the christian hope in him, purifies himself even as Christ is pure.

There is still another consideration which we wish you always to remember, and always to feel; that all these blessings flow to you through faith in the Lord Jesus. Among all the names given under heaven, Christ alone opens the eyes of men born spiritually blind; he alone turns from darkness to light; he alone, having destroyed principalities and powers, and made

a show of them openly, turns poor infatuated murderous idolators from the horrid power of Satan unto God, forgiving their sins, and then bestowing upon them an inheritance incorruptible, undefiled, and that fadeth not away."

That, by which these blessings are obtained, is faith; which, like every other good enjoyed by man, is the spontaneous gift of God, flowing graciously to all who seek it. It is called "precious faith," on account of its heavenly origin, and as it secures to the believer God's unspeakable gift, and all the riches of time and eternity. To point out its great importance in the salvation of a sinner, it is sometimes compared to the gladdened organ of vision, "looking at the Lamb of God which taketh away the sin of the world," and at other times as the hand "laying hold of eternal life;" it brings near invisible realities, and fills the mind with things hoped for; it brings from their oblivion all the achievements of the faithful in every age, and substantiates the good contained in the prophecies and promises; in short, faith is a sure and steadfast anchor, rendering the soul immovable amidst all the storms of life; and "having respect unto the recompense of reward," enables the christian to act as a stranger and pilgrim amidst all the allurements of the senses. But it is faith "in me," says the Lord Jesus; it is faith by which the polluted wash in the fountain of his blood; by which the awakened sinner trusts in his death; by which the destitute put on the garment of his righteousness; by which the branch is united to Christ the vine, and derives all that nourishment which enables it to bring forth much fruit; it is by faith in him that the christians attain strength to labour, courage to fight, and perseverance to pursue the conflict to complete victory. "They overcome by the blood of the Lamb." "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

#### AMERICAN BAPTIST MISSION.

From the American Baptist Magazine.

*Extract of a Letter from Mr. Wheelock to one of the editors.*

*Serampore, June 19th.....* Permit me to transcribe a part of my diary written since I arrived and send it to you, my dear pastor.

*Calcutta, May 17th.....* Attended Bengalee worship this morning. After sermon, brother Peters arose, and made a very fervent prayer.—He is considered the best of the native preachers, has a very fine commanding voice, and obtains much attention from the natives. Between nine and ten o'clock we went from the chapel to a Bengalee place of worship, made of bamboos and mats. Our English brethren, E. Carey and J. Penney, accompanied us.—And here we had another meeting, which lasted nearly three hours. Four addresses were delivered, two by brother Carey and two by the native brethren. Several hymns were sung, and several prayers offered. Though the speakers were barbarians to me, the meeting was highly interesting. I am quite at a loss to

know how to give you any description of the place of worship, or of the assembly. I never beheld any thing of the kind before; and both are so unlike any thing of this nature in America, that I fear no language of mine can convey a correct idea to your mind. I can only say, that I believe the same gospel was preached as is preached there. The pulpit was composed of bamboos stuck in the ground on a little raised spot of earth. The house would probably contain 150 people. Sometimes it was nearly full, but perhaps, in a few minutes, the number of people would be quite reduced. Many were continually passing, engaged in their worldly occupation. They frequently stopped and listened for a few moments to what was said, made their remarks, and went away. One said, "The common people do this (preach) to get their bread." Another, "This is not right." An old woman, who had listened some time, said, "That is very true, that is very true."

*June 6th.....* Towards night I walked out with brother Penney among the native huts. They are principally built of mud and straw. One that was built by the owner's hands, entirely, to appearance, of mud, looked very neat. They are exceedingly numerous, and stand very close to each other. The natives are quite civil; indeed they are remarkable for their politeness. Some of the females were much afraid of us, and ran away as we approached them. It was affecting to behold their degraded condition.—We went among some of the farmers! What a difference between them and our American Farmers! I could scarcely believe that they were farmers. Their cattle looked very meagre, as if roughly treated, and quite small. All their cattle appear small when compared with ours. How interesting would it be to our dear friends to walk here! what sensibilities would it awaken! O, how did I long to preach to them "the unsearchable riches of Christ!"—But alas, my mouth was shut. May I soon arrive at Burmah, and commence the acquisition of their language. Several years however will undoubtedly elapse before I can direct the poor Burmans to the "Lamb of God." Brother Judson says truly, that "the thoughts of these people run into channels opposite to ours." We also went into a bazar. (market.) The noise and bustle reminded me of Boston market. Here again I have to remark, that a very striking contrast between the two was presented. I saw no meat at all. A few little fishes, fruit and vegetables, were the principal commodities for sale. The people who sold things were seated on a mat spread upon the floor. A view of it only, I think can give you a correct idea of the bazar.

*14th. Lord's day.* Spoke in the morning in the chapel; in the afternoon heard brother Ward preach in Bengalee. About one hundred of the natives were present, 20 of whom are members of the church. Evening, heard Dr. Carey deliver a most excellent sermon, text Rom. xii. 2. Received a precious letter this evening from our dear sister P. It was truly refreshing. It is another proof that our beloved friends have not forgotten us.

*Tuesday, 16th.* This evening received a packet of Magazines and letters from our beloved Dr. B. Never was I so affected before by a letter. It contained a hymn composed on our departure from America. Surely it is enough to draw tears from eyes which never wept before. Ah! my dear father, my dear mother, my dear sister, and did you feel thus pained in parting with your unworthy Willard? Oh!



why should you weep? But I will not ask why! Nature loudly tells me why! I am not . . . . . Could you this evening witness the tears which have copiously flowed down my cheeks, you would be conscious that I am possessed of a nature similar to your own. But ah! while I weep for you, permit me also to weep for the poor heathen. Even now while I write, the horrid din of their music, at this late hour, (between 10 and 11 o'clock at night) strikes my ears. Thousands of them are preparing for a grand festival of Juggernaut which we expect to behold in a day or two. Let me then weep also for these wretched idolaters. And while a spark of life, or a drop of vital blood remains, let me labor for the salvation of their immortal souls. Oh! my dear Pastor, how great are my obligations to God, and to you! O that this evening I could express to you the gratitude I feel. While I live I humbly trust the Lord will enable me to pray for you. I have read a good part of your Magazine, and my heart rejoices at the cheering news it contains. I have had the pleasure of becoming acquainted with Rev. Messrs. Townley and Keith. They preach in Calcutta, and appear much engaged in the blessed cause of missions. While America manifests so much zeal in this glorious work, may immortal blessings be continually poured upon her. May she become a mountain of holiness and a habitation of righteousness. How highly favored is she already! And how highly favored may we conclude she will be, if she continues to exert herself in the cause of God! Go on, my Christian friends, go on in the work of the Lord; nor cease from your noble and glorious efforts, while one fellow sinner is ignorant of the adorable Jesus. You shall not labor in vain. God is faithful; and in due time you shall reap, if you faint not. Expect not immediate success. This cannot reasonably be expected. Could you see the heathen, I am inclined to think that you would utterly despair of their conversion, did you not possess unshaken confidence in the promises of the eternal and immutable Jehovah. His word is settled in heaven. It must be accomplished. The gospel must prevail. The kingdoms of this world must become the kingdom of our Lord and Saviour Jesus Christ. The period must arrive, when "the earth shall be filled with the glory of the Lord." O, blessed era! I hail thee with delight. I lift my mournful eyes from this at present dark world, and look forward to thee with divine rapture. What cannot Omnipotence perform? When it ceases to be an attribute of our God, let us then despair of the success of his cause; yes, let us then, and not till then, despair of success in his cause.

June 18th. Witnessed the awful scene—the worship of Juggernaut. Dr. Marshman calculated that there were at least 500,000 people present. As far as the eye could reach, and much farther, the ground was covered with them. It seemed as if you might walk upon their heads. A number of baskets of flowers and fruit, were brought as offerings; and, when they appeared, the people set up an universal cry of approbation. But when Juggernaut himself was brought out, every eye was turned towards him, and every individual, as it were, was engaged in acts of adoration, and in demonstrations of joy. They put a rope round his neck, and hoisted him on a high pedestal, whence he might be viewed by the surrounding thousands. The people now appeared mad, which madness increased as the Brahmans un-

covered his majesty; (for he was covered up with two cloths around his head; and it seemed as if he must have been smothered. After he had been exposed a while, they sprinkled him, by turning water into a sort of showery bath, held over his head. And when they had well bathed him, and his wife and child, who were by his side, they anointed him; and this immense concourse dispersed. What a scene was this!! Oh! that American Christians could realize it. How would their hearts bleed for the poor Heathen!

You will not, dear sir, cease to pray for your very affectionate,

E. W. WHELOCK.

#### METHODIST MISSIONARY SOCIETIES IN THE UNITED STATES.

*Extracts from an Address to the members of the Methodist Church on the establishment of Foreign Missions*

This being an epoch of peculiar merciful dispensation, it behoves us all, to be active "co-workers." God is encouraging us to our best efforts, by evidently enlightening men to devise such schemes of benevolence and mercy as astonish the considerate beholder. Hence, by the use and diffusion of Bible Societies, he is sending the Gospel to every land and nation under heaven, under the most convincing proofs of its utility to people "sitting in darkness." *Lancasterian Schools* are extending the art of reading with facilities never before known. *Stereotyping*, and improvements in *printing presses*, are greatly diminishing the cost of knowledge. *Sunday Schools\** and *Tract Societies* are moralizing and training the minds and habits of the young to Christian duties and affections—and literature and knowledge generally, which was once concealed and hidden under the arts of the schoolmen, are now all made familiar, and accessible to us all. But, above all, we are blessed with the present *great spirit of missions*, the offspring and glory of the nineteenth century!—and *this spirit* is actually "pulling down many of the strong holds of Satan!" "The times and the seasons" have come, when we also can and must become willing laborers in the harvest of immortal souls! . . . . . Fifty years ago, our venerable founder John Wesley, made it a solemn question to the Conference, if they might not, *even then*, send out missionaries to India. But what seemed not most expedient then, has since become matter of assurance and of fact.

The Baptists have done wonders in the translation of languages in Hindostan, and have given the word of life to thirty different nations of the East, who receive it with gladness. The Presbyterians and the Churchmen too, have all been emulous in this field—where all meet, and act together with concert, as brethren. In our cities, we have again and again been witnesses to their calls on the people, for support to their missions; and on several such occasions, having had *no calls of our own*, we have been fain to cast our mites into their treasuries.† We

\* There are said to be 550,000 scholars in the Sunday Schools now existing in Great Britain.

† If it should so happen that no Methodist Missionary Societies should be formed in places where there are liberal men, who wish to build this great superstructure, and have not opportunities, if they will transmit their contributions to John F. Watson, Cashier of the bank of Germantown, near Philadelphia, they shall have their

may therefore see in the Baptist Reports, many Methodist churches given, as places at which considerable collections have been made. This, therefore, while it manifests, in *some*, the true spirit of missions, points out the duty we all owe ourselves as a Society, and a people, to arouse from our past neglect, and take our *measure of share* in rearing and restraining the glorious superstructure to which all the Christians of *this day* are called. Do we want example? Do we want precept? behold it all around us! The art of forming societies, and the system of perpetuating them, as fountains from which missionary supports shall issue, have been already matured, and are in successful practice. It is to the praise of our church, in England, that it has always been foremost in these things. With it, originated in 1787, the art of Bible Societies and Tract Societies. With them too, originated the first proofs of the amazing resources derivable from *Mite* institutions, whence, by many hands, a pence per week was made to effect the most enlarged purposes. If we would not be degenerate scions of this parent stock, let us still learn to imitate their example in all good things. Let us, as *Americans*, contemplate what *English* Methodists are actually doing; and then ask ourselves if we may any longer defer to be partakers in their labors.

Behold a Society, of not more numerical force than ourselves (but 200,000) who have actually 130 missionaries on foreign stations, in which cause they have expended 80,000 dolls. in the last year, without exhausting their fund! and this immense fund too, derived from *Mite Societies* of a penny a week! If like the ants, they be indeed a "little folk," they also like them, by much diligence attain great ends.—They earnestly make it the business of every Society throughout the realm, however small, to become contributors to this great cause.—Their magazines (which we all should read) abound with notices of the formation and rules of new Societies. Wesley and Coke were eager in the spread of missions, and their children have cherished and enlarged this spirit. Shall we then, a people where money is more abundant; who are without their national taxes and burthens; justify ourselves before God or even in our own sight, to have done nothing in this cause! shall we attempt to quiet our consciences as exempt from these things for *want of means*? Shall we, a people exceeding 200,000 members, whose contribution of only 50 cents a piece per annum—(which is but one cent individually a week, and but half of the poorest Englishman's gift—his being a penny stg.) and therefore could raise the vast sum of 100,000 dollars per annum, yet *without our aid*? God forbid! Shall we, very many of whom are opulent, "and dwell in ceiled houses," while the house of the Lord is desolate;—who spend hundreds on needless vanities;—feel cheerless to give from our abundance? God forbid!

American Methodists, be assured the hand of the Lord is in this work! He has blessed it pre-eminently: and doubtless he will prosper those who become willing helpers, and will, it is feared, put down all those who have no heart for these things—You are invoked therefore to consider them betimes—Be not idle in the cause

money either transmitted to London, or retained for American uses, as they may direct—and their names, with the sums bestowed, shall duly appear, either in English printed reports, or in the American, as the case may be.



in which you have so much room to exercise yourselves! Contemplate for a moment what a sphere of usefulness we might forthwith engage in—Reflect how many Methodist missionaries now labor nearest us, whom we might begin to support:—*Forty* now exercise themselves in the West India Islands—*Twenty* in Nova Scotia and New Brunswick; *ten* in Canada and *twelve* in Newfoundland—all these missionaries, from their proximity to the United States and the comparative cheapness with which we could transport them to their destination (for we are authorised to promise that their passages, in most cases, can be obtained gratis, and especially to the West Indies) seems to appropriate them to the proper charge of the U. States Methodists. They seem by geographical relation, and the facilities of procuring gratis passages, to be cast upon our peculiar care; and we certainly know, no reason, why the Society in England, should be burthened with them, to our entire exclusion, but that they have more ardour in the cause, having carefully augmented them ever since Dr. Coke, in 1786, first began them in the West Indies.

If we want further motives to urge us to give of our abundance to these objects; let us for a few moments rapidly survey some of the encouragements already existing—The missionaries throughout the West Indies, as with one voice, are all pleased with the success of their ministry;—all “have souls for their hire:” their actual members are very considerable, and their general hearers are not less than 120 thousand—those in actual membership in Jamaica is 4,151—in five of the Bahama Islands 2,146—in Antigua 3,577—in St. Kitts 2,585—in Nevis 1,202—in Tortola 1,731—in St. Vincents 2,776—in Demerara 966—besides many in St. Eustatia, Anguilla, Trinidad, Barbados and Grenada. Thus nearly the whole West India Islands, down to the Spanish Maine, are embraced in their schemes of mercy: and in most of these places they have actually chapels and mission houses erected—Even in the city of Kingston, Jamaica, they have 270 classes, and 77 class leaders! Lately they have sent two missionaries to Hayti and two more are to be sent. The two former, who preach in French, have been very cordially received; and their ministry has been very hopefully blessed in visiting the cities of Port-au-Prince, Leogane, the two Goaves, Jeremie, &c.; and soon the others are destined to visit the dominions of the Emperor Christophe—Besides the actual conversion of thousands of precious souls, most of all these missionaries are engaged in the school education of the poor ignorant blacks; training them up in the elements of knowledge, and actually so improving their moral condition as to make it a subject of grateful acknowledgment from many of the planters, who in many cases, from the sense of these things, have given such support to some of the missions as to lighten the burdens to the Society.

As to the benefits resulting from the missions in Nova Scotia, Canada, &c.—they are equal to many of our country circuits—As they are an integral part.

If we turn to the consideration of the vast field opening to missionary exertions in Asia, the mind is lost in admiration and astonishment, at the blessings and the hopeful prospects attending their exertions—Both contributors and missionaries are equally surprised at the cheering promises before them. In three years, since the first six missionaries went to Ceylon, their encouragement has been such, that they have

been increased to *fourteen* on that island alone. They have instituted schools—they teach thousands of the natives, and train their morals; they preach in their own chapels and occasionally in the market places, and other resorts, to thousands of willing hearers—they preach in the Cingalese, Tamul, Portuguese, Dutch and other languages—Thus the heathen “hear the words of the Book, and the blind see out of obscurity.” Many have become hopefully converted, and adorn their profession with their lives—Some of the chief priests and the headmen, of the worshippers of Budhu and of the devil, have become converts and afterwards preachers of the gospel themselves! In this great island, containing three millions of souls, they may, as in a vast college, learn almost all the vernacular languages of the Eastern Continent. They have actually established presses, and are printing and diffusing the word in several languages.

(To be Concluded in our next.)

“WHEN THE RIGHTEOUS ARE IN AUTHORITY,  
THE PEOPLE REJOICE.”

From the American Baptist Magazine.

Extract of a letter from a respectable Minister in Vermont, to one of the Editors. Montpelier, November 5, 1818.

Rev. and dear Sir.—Having occasion to be present at the meeting of the Legislature, in this place on the eighth ult. being the annual election, I send you the following account

The day the assembly met was remarkably pleasant, the concourse great, and during the usual religious solemnities, the audience was solemn and attentive. In the evening a large assembly convened in the state house, to hear a discourse from brother E. of Rockingham. After the exercises, the Rev. Mr. W. the worthy minister of the place, arose, and noticed the great advantages his people derived two years ago (a time of reformation in his parish, in which he had more than one hundred added to his church,) from the faithful labours of his christian friends of the legislature, in conferences, and in other meetings, during the session; and he solicited the same faithful services during their continuance in the place.

Mr. W. has a number of conferences, and prayer meetings established in the course of a week in the village, which are well attended by his own people, and by many of the legislature. On Sabbath evenings, conference is attended in the State House, and ever since the legislature have been in session, on that evening the house has been crowded. Men of various ranks come forward and pray and exhort with great fervour.

On one of these evenings, at a time when gentlemen from every part of the state were gathered, the scene became highly interesting, although a time of no special revival of religion. I was filled with pleasing admiration, to hear the prayers and exhortations of Counsellors, Representatives, Secretary of state, Judges of courts, and from some of the ablest attorneys in the state.—And what was truly pleasing, none appeared to speak for the sake of making a vain show, but from the heart with great solemnity, and in gospel simplicity. Their theme was, the cross of Christ, the dangerous state of unregenerate man, the necessity of a new heart, and of a holy life, the great obligation of professors to live as examples to others, and the importance of all being prepared for a day of judgment. I said to myself, can these be mem-

bers of a state legislature, where the intrigues of worldly policy, and a contempt of the humiliating doctrines of Christ, are supposed to prevail!

His excellency the Governor, and his honor the lieutenant Governor, appear to be men of christian sobriety, who instead of affecting a kind of courtly hauteur, are punctual (when their official duties will admit) in attending these devotional meetings, as well as the regular worship on the Lord's day. In this venerable body a christian is not under the necessity of concealing his religion, to be respected. But such is the happy influence of the Gospel in the legislature, that a man of undoubted piety is sure to be esteemed on that very account.

LETTER FROM THE EMPEROR ALEXANDER.

The direction of the Bible Society at Frankfort on the Maine, have sent a letter to the Emperor Alexander, with the first annual Report, to which the Emperor made the following reply in his own writing:

To the Direction of the Bible Society of the free city of Frankfort, on the Maine—

“The letter from this Direction, accompanied by the account of the celebration of the first anniversary, was handed to me in due time. As the members of this respectable and salutary institution are desirous to commune with me concerning their exertions and the happy result in the sacred cause of humanity—I take pleasure in acknowledging my thankfulness, and to express the sentiment which animates me.

The diffusion of the Book of the Divine Word among all nations of the earth, this new Revelation of the invaluable Grace of God the Saviour, towards the human family, evidently aims at the completion of the sublime works of salvation. Happy he, who is instrumental in it; for he gathers fruit unto eternal life, that he who sows and he who reaps may rejoice together.

I do not merely say, that I have found this subject worthy of my attention; I say more; by this as my most sacred duty I am penetrated, because on it essentially depends the temporal and eternal felicity of those whom Providence has confided to my care. The Most High, in the clearest manner works in this thing. And not in Europe only and in the whole extent of the Russian Empire is the name of Jesus Christ, our Saviour and Master glorified, but it begins to be glorified even in the remotest parts, and in all languages of the Earth.

The Bible Society of the free city of Frankfort, on the Maine, has already distinguished itself by the ardor with which it contributes towards the dissemination of the word of eternal life. Its report is an undeniable proof of its zeal.

It is very pleasing to me to be able to declare my respect towards this society in general, and particularly to the members of the direction.

ALEXANDER.”

Moscow, 29th Nov. 1817.

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